

The Great Physician,

INVITING

Them that are Sensible of their

Internal

MALADIES,

To Repair

Unto *H I M* for His

Heavenly

REMEDIES.

A Brief Discourse, Meditated by ONE
under Bodily Illness, and Profitable
for all that are under Spiritual.

*Inveni Medicum, qui in Caelis habitat,
et in Terris parat Medicamenta.*

Ambrosius

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Reader.

THe obscure Author of this *Feeble Discourse*, having been One Lords-Day Confined from the Service of his Flock, by *Sickness*, reckon'd it not amiss on the next Lords-Day, to entertain them, with some of the broken, & shatter'd Thoughts, which he had in the *Sickness*. He had no Intention of publishing them any further; but some of the Hearers, to whom the *Sovereign Grace* of Heaven, had made this poor Sermon more *Awakening*, than many that were more *Elaborate*, solicited his Leave to give it unto the publick. Being at all Times Loath to Discourage attempts to *do Good*, he was willing to hope, that *Composures* which are not the most *Elaborate*, may *do Good*; and therefore he permits *This* to come into thy Hands.

THE



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[29 d. 7 m.
1700.]

MAT. IX. 12.

They that be whole, need not a Physician, but they that are Sick.

AND then, I am sure, there is not a man upon Earth, but what stands in infinite Need of a CHRIST. Now to Proclaim a CHRIST, as the Healer of a Dying Soul, and therefore the One thing Needful for every Soul, is the Work to be done this day among you.

THE Self-Righteous but the most Unrighteous Pharisees, conceived no little Malice and Scandal against our Lord Jesus Christ, upon His Admit-
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ting of *Publicans* into His company. They Cavilled at our Lord, as if He had been Himself the *Chief of Sinners*, because He allow'd those, whom the more Superstitious and Ceremonious Jews, distinguished by the Name of *Sinners*, to have Communion with Him. Our Text contains the Vindication of our Lord; The *Whole* have no need of a Physician, but they that are Sick. The plain Sense, and Scope, and Sum of the Text is This; 'A Physician must be among the Sick: 'it is his Calling and his Duty to be 'so. The *Messiah* is the Physician of 'Souls, and all *Sinners* are the Sick. 'You *Pharisees*, that are insensible of 'your *Sinfulness*, and *Sickliness*, can't 'expect, that I should Converſe with 'none but you. The *Publicans* feel 'and own themselves to be *Sinful*, & 'you must not wonder, if then I visit 'them.

The Doctrine of God our Saviour, which we are now to insist upon, is This;

The

The Lord JESUS CHRIST is the Physician of Souls, that are Diseased with Sin, and sensible of their Diseases.

They are the Thoughts of a Sick man which are now to entertain you; A Few Thoughts, and Faint ones, are all that must Compose the present Entertainment.

Three Propositions ly before us.

I. Sin is the Sicknes of the Soul; Sin brings Many, Loathsome, Deadly Diseases on the Soul. There cleaves to every man in the world, a Corruption, which (after Austin,) we call, Original Sin: or, a Principle Rebelling against the Holy God, and Transgressing of His Holy, and Just, and Good Commandments. This our Original Sin, is the Original of all the Sicknes on our Body. Hence, when our Lord was our Sins, 'tis said, He was

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bare our *Sicknesses*. Our *Moral Disorders* are the Cause of our *Natural* ones. And *Original Sin* is it self the *Sickness* of our *Soul*. In regard of *Original Sin*, it may be said of us, as in *Isa. i. 5, 6*. *The whole Head is Sick, and the whole Heart Faint; from the sole of the foot, even unto the Head, there is no Soundness; but wounds, and bruise, and putrifying sores.* The man of God once mentioned those two things together, *Psal. 103. 3*. *He forgiveth all thine Iniquities, He healeth all thy Diseases:* And indeed those two things may meet in one; for our *Iniquities* are our *Diseases*. For this cause, Deliverance from *Sin*, is called by the Name of *Healing*: when 'tis said, *Isa. 6. 10*. *They Convert and be Healed*, it is as much as if it had been said, *By Conversion they be Saved from their Sin.*

Sin does to the *Soul*, the same that *Sickness* does to the *Body*. There is a lamentable *Weakness* brought upon the *Soul*, by that *Sickness*. By
reason

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reason of *Sin*, it comes to pass, that a *Sinner* is, as 'tis Expressed, Rom. 5. 6. *Without strength*. 'Tis a *Sickness* that has taken the *Sinner* quite off his Legs: he is not able to *Run* the way of *God's Commandments*, or, to *Walk* with *God*, or, to *Come unto* the *Lord Jesus Christ*, though his very *Life* do ly upon it. Yea, *Sin* is a *Sickness*, by which all the *Faculties* of our *Souls*, are wofully *Disordered*, grievously *Disabled*. Our *Understandings* are *Enfeebled* by *Sin*: they do not now *Receive* the things of the *Spirit of God*, which are *Spiritually discerned*. It is said of a *Sinner*, 1 Tim. 6. 4. *He knows nothing*. Our *Consciences* are also *Weakned* by *Sin*; and being *Weak*, they do not aright perform their *Offices*. It is said of a *Sinner*, 1 Cor. 8. 7. *He has a weak Conscience*. Above all, Our *Wills* are *Depraved* by *Sin*. We are *Sick at Heart*. What a desperate sickness is an *Heart* that is desperately wicked? An *Heart* that has the *Stone* in it? A *Sinner* will not do, what

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what God requires : Thus we read of some, Jer. 44. 16. They said, *We will not Harken.* And he will do what God forbids : Thus 'tis said of some, Joh. 8. 44. *The Lusts of your Father ye will do.* And his *Will* makes a most perverse and froward Choice : It Chooses that which is *Evil*, and Refuses that which is *Good*. All the Affections of his *Will* are out of order. His Grief is what should be his Joy ; his Fear is what should be his Hope ; he Hates what he should Love ; and his Joy & Hope and Love are all misplaced. And as the Diseases of the Soul use to come under this Distribution, *Oblivio Dei*, and *Angor Conscientia*, so Sin having at this rate Sickned the Soul, at last it brings an horrible Pain upon the Soul : Even that Pain, whereof the wise man sayes, Prov. 18. 14. *The Spirit of Pain a man will sustain his Infirmitie, but a wounded Spirit who can bear ?* And that Pain, wherein some have kept Crying out, *O Torture ! Torture !* and wish'd but for this mitigation of their miserable

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able Anguish, To ly in the Fire on the Hearth before them!

Now the Diseases that are by Sin thus brought upon the Soul, have especially Three sad Characters upon them.

First, They are ~~Many~~ Diseases. As 'tis said, Jam, 3. 2. In many things we all offend: thus it may be said, In many things we are all Diseased. Every Lust is a several Disease in the Soul: And there is many a Lust, wherewith a Sinner is distempered. It is a deplorable thing to be Troubled with many Diseases together, a Complication of Diseases: to have it said of One, as it was of that Great Reformer, That one man has Diseases enough per- haps for an Hospital. But every sinner has many Diseases. He has the Palsy of an unsteady Mind; He has the Feavour of Unchastity; He has the Dropsy of Covetousness; He has the Erysypelas of Anger; He has the Cancer of Envy: He has the Tympany of Pride;

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Pride ; He has the *Apoplexy* of *Slothfulness* : And what not ?

Secondly, They are *Loathsome* *Sins* *Diseases*. What shall we say of them ? They are as bad as the *Plague*. *Sin* is *Sin* called, 1 King. 8: 38. *The Plague* of *the Heart*. All the out-breakings of *Sin*, are but the filthy and nasty runnings of so many *Plague-sores*. Indeed, *Sin* is a *Leprosy* ; and there can be nothing more *Loathsome* than such a *Leprosy*. *Sin* is called *Filthiness* in 2 Cor. 7. 1. *Filthiness* of *Flesh* & *Spirit*. And the *Sinner*, is called, *An Abominable man* : How should it be otherwise ? For *Sin* is an *Abomination*. Ph

Thirdly, They are *Deadly Diseases*. Hence tis said, Ezek. 18. 4. *The Soul that sins shall Dy*. Men are, *Dead in their Trespases and Sins*. There is a *Death* that comes upon *all men* : Whence it is that *all have Sinned*. Every *Sin* is indeed it self a *Mortal sickness* : If it be not cured in the *Event* so, 'tis owing to the wonderful *Grace* of *God*. So, if it be not seasonably and effectually *Re-W* medicated from

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unmedied, will prove Deadly to the Soul: we are forewarned, Rom. 6. 21. *The End is Death.* What is the *Sinner*? It may be said unto every of such one, as the Lord said once unto of such a one; *Thou art a Dead man.*

But, what shall now be done for *us*, in this our *Sickness*? I Remember the pathetic words of the Despairing *Spira*; *Its neither Pleister, nor Drugs, that can cure a fainting Soul, cast down with the sense of sin, and the wrath of our God: Its Christ only that must be the Physician.* Prepare now, O my *Hearers*, to Hear of a *Physician*.

II. The Lord JESUS CHRIST is the Physician of the Sin-sick Soul. There are several Elegant and Endearing Terms, whereby our Saviour describes Himself unto us, as our Saviour. One of those Terms is, that of an Honourable one of, A Physician. When our Lord Jesus Christ Saves us from our sin, He Saves us from the world

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worst sickness in the world. It is fit therefore, that our Lord Jesus Christ should be called, A Physician, when He appears for our *Salvation* from our Sin. His Name is that, *Exod. 15. 26. The Lord, thy Healer.* His work is that, *Psal. 147. 3. He Heals the Broken in heart, & binds up their wounds.* Of Him tis said, *Mal. 4. 2. The Sun of Righteousness [Our true Phœbus!] shall arise, with Healing in His wings.*

The *Miracles* wrought by our Lord Jesus Christ, when He was Con-
stant among us, were for the most
part, *Healing Miracles.* 'Tis said of
Him, *Mat. 4. 23. He Cured all manner
of Diseases.* In that Quality of the
Miracles wrought by our Lord, there
was this Instruction taught unto us;
That the Lord Jesus Christ, is the Phy-
sician from whom our Souls may ex-
pect the Healing of all their Maladies.

Our Lord Jesus Christ is Appoint-
ed and Anointed by God, for the
Mediator between God and man:

And

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And it is as our *Mediator*, that our Lord Jesus Christ is our *Physician*. In well-ordered Common-wealths, every man may not presume to take upon himself, the Character of a *Physician*: 'tis a Character for none but such, as after a due Trial, are *Licensed* for it. Our Lord Jesus Christ comes to us, as a *Physician*, under the *License* and *Broad-Seal* of the Eternal GOD. Hence our Lord could say, Luk. 4. 18. *He hath sent me, to Heal the broken-hearted.* There is no *Malady* of our Souls, but our Lord Jesus Christ, as our *Mediator*, has now a *Medicine* for that *Malady*. That *Glorious Priest*, has a Cure for our *Guiltiness*; That *Glorious Prophet*, has a Cure for our *Ignorance*: That *Glorious King*, has a Cure for our *Pollution*, and our *Slavery*.
- But let us Enquire a little more particularly.

Question I. What are the *Means*, whereby our Lord Jesus Christ, as the

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Physician of our Souls, does *Heal* our *Soul-Diseases* ?

It is thus Answered.

First, The **Blood** of our Lord Jesus Christ, is the *Grand Medicine* of our Souls. Oh! the admirable, astonishing *Riddle* of the Gospel! *Fusus est sanguis Medici, et factum est Medicamentum phrenetici*, was the ancient Admiration! The *Blood* of our Physician, is the Great *Medicine* for all our *Diseases*. It was the Song of his praise, Rev. 1. 5. *He hath Loved us, & Washed us, (and so Healed us) from our Sins, in His own Blood.* The *Blood* of our Lord Jesus Christ, is a *Sin-pardoning Blood*, and a *Sin-subduing Blood*, and all the Help that we have against our *Sin* lies in the *Blood* of our Lord Jesus Christ shed for our *Sin*. We are told, 1 Joh. 1. 7. *The Blood of Jesus Christ Cleanseth, (& so Healeth) from all Sin.* Our *Sin* has made fearful *Wounds* in our Souls : but from the *Wounded side* of our Lord Jesus Christ, there has dropt that *Blood*, which is a *Sovereign Balm* for all our *Wounds*.

Hence

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Hence tis said, Isa. 53. 5. *He was wounded for our Transgressions, He was bruised for our Iniquities, and with His stripes we are Healed.* Thus,

Vulneribus Christi fit Medicina meis.

But, Secondly ; The Spirit of our Lord Jesus Christ, Applies the Medicine to our Souls. Our Soul is Healed of Sin, by that Grace, which the Blood of the Lord Jesus Christ has purchased. But now, tis the Spirit of Grace, who does Apply that Grace. The Soul that had been Sick unto Death, is Revived, and is Restored, and brought unto Life again, when the Spirit of Life operates upon it. A Soul is Healed in its Conversion unto God : Sayes the prophet, *If they Convert, they be Healed.* Now a Conversion is wrought by the Holy Spirit upon the Soul. It was said of some, Act. 11. 21. *The Hand of the Lord* [that is to say, The Spirit of the Lord,] *was with them, and a Great Number Believed, and Turned unto the Lord.* Men will never Turn unto the Lord, until the Spirit of the Lord shall

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Turn them. The Spirit of the Lord Jesus Christ, is, *The Sanctifier*, and *The Comforter*, and that is as much as to say, *The Physician*. It was said, 1 Cor. 6. 11. *Ye are Washed* (and so, *ye are Healed*) *by the Spirit of our God*.

And; Thirdly; The Ordinances, and the Providences of the Lord Jesus Christ, are the *Vehicles of the Medicine*. The Word of the Lord Jesus Christ, That is a *Soul-healing Word*, and a *Soul-quickning Word*. We read, Rev. 22. 2. of a *Tree*, and the *Leaves of the Tree were for the Healing of the Nations*. Methinks, while I turn the *Leaves of this Book*, I have in my hands the *Leaves of the Tree*, that are for the *Healing of the Nations*. Of this Word we are by the Word it self affixed, *It Converts the Soul, it makes Wise the Simple, it Rejoices the Heart, it Enlightens the Eyes*. What a *Catholicon* have we before us? And the *Sacraments of the New Testament*, have an *Healing virtue* in them. When the Word of the Lord Jesus Christ, has

first

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first hopefully begun the *Cure* of a Soul, the *Sacraments* are then to carry on the *Cure*. Hence it was said, Ezek. 47. 9. *The waters of the Sanctuary are for Healing*. Indeed, it is a preposterous Thing, to give the *Eucharist* unto them, that are altogether Uncured. That I had almost called, *Quack-Divinity*. But when the *Word* of the Lord Jesus Christ has in a measure disposed the Soul for it, then the *Bread* and *Wine* of the *Eucharist* are seasonable. Christian, Though thou hast a very *Sick Soul* in thee, yet thou mayst venture to come. The *Providences* of the Lord Jesus Christ, have also their subserviency to the *Healing* of our Souls. The Lord said, Hos. 7.1. *I would have Healed Ephraim. How? By Providential Dispensations.* The *Comforts* bestowed upon us; These are to bring our Souls into Frame, & *Lead us unto Repentance*. The *Sorrows* inflicted upon us; These are to make our Souls Better, and hereby our *Iniquity is purged*.

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But more Light will come in, by the opening of another Window.

Question II. What is that Healing which the Physician of our Souls, does by these Means Convey unto us ?

To this the Answer is ;

This Healing is the whole Salvation of our Lord Jesus Christ : It contains all the Benefits that flow to us, from His Allsufficient Mediation.

Very particularly ;

Justification is one thing, in the Healing of a Soul. When the Good Lord Pardoned the people, 'tis said, 2 Chron. 30. 20. *The Lord Healed the people.* When Sin is Forgiven, 'tis Covered by a Divine Plaister, and so the Soul is Healed. When the Prophet says, *Lest they Convert and be Healed,* the Evangelist renders it, *Lest they should be Converted, & their Sins should be Forgiven them.* We read, Isa. 33. 24. *The Inhabitant shall not say I am Sick, the people shall be Forgiven their Iniquity.* Truly, a Soul says, *I am no more so sick, as once I was, when a man is Forgiven his Iniquity.* Sancti

Sanctification is another thing in the *Healing* of the Soul. A Soul is made *Healthy* when 'tis made *Holy*. In *Sanctifying* a Soul, the Lord fulfils what is written, Jer. 30. 17. *I will Restore Health unto thee, and I will heal thee of thy Wounds.* The Soul is *Viciated* by Sin. To *Extinguish*, and *Extirpate* the *Vices* of the Soul, is to *Heal* the Soul. A *Sanctified* Soul is an *Healed* one, because the *Vices* of it are taken away. By *Holiness* the lost *Image* of God is *Renewed* in the Soul; and all the powers of the Soul are brought into a better *Temper*, and *Order*.

And then, in the *Healing* of the Soul, there is *Consolation* also. This is the *Healing* of the *Broken in Heart*; and a *making* of *Broken Bones* to *Rejoyce*. Thus 'tis said, Isa. 57. 18. *I will Heal him, & Restore Comforts unto him.* A *Sad* Soul is a *Sick* Soul. A *Grieved* Spirit, a *Fearful* Spirit, is a *Wounded* Spirit. The *Oyl of Gladness* poured into the Soul, by the *Promises* of the *New Covenant*, is the *Healing* of the Soul. Well,

Well, but who shall be partakers of this *Healing*?

III. The Blessed *Healer of Souls*, will not *Heal* the *Diseases* in the *Souls* of men, until He has made them *Sensible* of their *Diseases*. Men must be *Sick*, before the Lord will *Heal* them; that is to say, *Sensibly Sick*. It is not every *Sick* man that shall be *Healed* by the Lord, but they who are so *Sick*, as to see and feel that they *need a Physician*. There must be a *Conviction* of Sin, to prepare men for their *Deliverance* from Sin.

The *Reason* of this, is plain: 'Tis, Because none but the *Sensible Sick*, will come unto the Lord Jesus Christ for *Healing*. It is not fit that the Lord Jesus Christ should *Heal* the *Souls* of men, till they look unto Him, that they may be *Healed*: No, 'tis inconsistent with the *Glory* of God, and the *Method* of Grace. Indeed, *R* the *Healing of Souls*, does most properly and suitably *Commence* in this *point*. When a Soul is made Sensible *of* *D*

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of its being Sick, it begins to be Healed of the Sickness; The very Sense is part of the Cure. Until a man be Sensible of his own Sinfulness and wretchedness, 'tis very certain, he will never come unto the Lord Jesus Christ, for the Healing of it. Unto the Insensible our Lord will still have cause to say, Joh. 5. 40. Ye will not come to me, but ye may have Life. No, while a man is insensible of the Sick state that sin has brought him into, he will despise the Great Saviour, and neglect the Great Salvation; he will trample under foot the Son of God, and count his Blood a Thing of no Account: he will prefer Sin and Sickness, before the Heavenly Happiness, that the Lord Jesus Christ has to bestow upon him. And it is Unreasonable That a man should be Healed of his Diseases while he continues under the Reign of such Malignity; Yea, it is as Impossible as it is Unreasonable; for this Malignity is it self, as they use to say of the Plague, The Queen of all of Diseases.

But

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But let us Enquire, who are the
Sensibly Sick?

First. A man must be Sensible of his own Sinfulness. A Sensible Sick Sinner, is One that sees himself a Sinner, and bemoans himself like him, Luke 18. 13. *God be merciful to me a Sinner.* He sees himself a Sinner by Nature. He sayes with the Sensible Psalmist *Behold, I was shapen in iniquity, and in Sin did my Mother Conceive me.* He sees himself a Sinner by Practice. He sayes with the Sensible People, *My Transgressions are multiplied before God, and my Sins testify against me. Yea, he sees himself Distempered and Endangered, by Innumerable Sins: he sayes with him, Psal. 40. 12. Innumerable Evils have compassed me about, mine Iniquities have taken hold upon me.* A Soul Sensibly Sick is no Self-Justiciary. He Cryes out, *Lord, I am Vile; I am a Sinful Wretch; my best, my fairest and finest Works, are but splendid Sins; my Holy Things are Iniquities, I am the meer Lamp of Sin; there dwells no Good thing in me.*

Second

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Secondly. A man must be *Sensible*, that *Sin* has *Exposed* him to *Every* sort of *Evil*. He must say, in *Lam. 5. 16. Wo is unto me, that I have Sinned.* He is a *Sick man* indeed, that sees *Death*, and nothing but *Death* before him. A *Soul Sensibly Sick*, sees the *Death*, whereto he is by *Sin* become obnoxious. There is a *Terror* struck into such a *Soul*, by such a *Thought* as That, *Rom. 6. 23. The wages of Sin is Death.* Such a *Soul*, is cast into an *Agony* of *Consternation* and *Astonishment* at the *Condition*, which it is by *Sin* brought into. It sees itself *Siezed* by the dreadful *Wrath* & *Curse* of *God*, & shrieks, *Ob! Wretched One that I am!* These, These are the *Soliloques* of a *Sin Sick Soul*; *Alas, What shall I do? Where shall I go?* *I am Condemned by the Law of God;* *All the Threatnings and Thunders of it,* *are directed against me.* *The Chains of Hell are upon me, and I am held fast in the Bond of Iniquity; and I am a Captive of the Mighty: And if I Dy in this* *Con-*

Condition, what, what will become of me throughout Eternal Ages?

Thirdly; A man must be *Sensible*, that Sin is indeed the worst sort of *Evil*. He must call it, as 'tis call'd, Jer. 44. 4. *The Abominable thing*. That man is indeed *Sick*, who feels it a worse thing to be *Sick*, than to be *Poor*, and *Mean*, and labour under ten thousand other *Inconveniences*. A Soul *Sensibly Sick*, looks upon Sin as the worst misery imaginable: There appears nothing so miserable unto such a Soul, as to ly under Sin. As 'tis said of one, Heb. 11. 25. He Chose rather to suffer *Affliction*, with the People of God, than to enjoy the *Pleasures of Sin*; So, such a Soul counts the most *Pleasant Sin*, more bitter, than the most bitter *Affliction*. Yea, the Sin which was once the chief *Pleasure* of such a Soul, now becomes more *Bitter* than *Death*. A *Sin-Sick* Soul, makes Ejulations and Exclamations of this Importance; *What a forlorn Creature am I! Better were it for my Body to be*

Blind,

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Blind, than for my Soul to ly under this Blindness; Better for my Body to be Lame, than for my Soul to ly under this Lameness, that my Sin has brought upon me. Better were it for me to ly under any pining Sickness, than to have a Soul pining away in its Iniquities.

Fourthly. A man must be Sensible, that he cannot be his own Saviour from Sin, or the Healer of his own Soul. A Soul Sensibly Sick, is that in Luk. 19. 10. That which is Lost; a Soul at an utter Loss, about its own Recovery. Then is a man Sick to purpose, when he sees that he can't heal or help himself. A Sin-sick Soul, is one that utterly despairs of Healing his own Sickness; but says with the Psalmist, Psal. 63. 12. The Lord only is my Salvation. A Soul Sensibly Sick, feels an infinite load of Sin lying upon it self, and sees it self utterly unable to remove the least part of that load. Such a Soul Cryes out, I am nothing, I can deserve nothing, I can perform nothing! Yea, all Humane Reliefs,

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liefs,

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liefs, do fail such a Soul; all Creatures appear insufficient, and insignificant, and *Physicians of no value* unto it. These are the **Sick**, to whom the Lord Himself will be the **Physician**!

Let us Apply these *Faithful sayings*.

A P P L I C A T I O N.

I. Repair, O *Sick Souls*, Repair unto the Lord **JESUS CHRIST**, for the *Healing* of your **Sickness**, your *Sinful Sickness*. We are a Congregation of *Sick Souls*: Where am I Preaching, Sirs, but in an *Hospital*? If there be any One Soul in the Congregation, so *Whole*, as to need no *Physician*, Be gone, O Soul, be gone: Why dost thou tarry here? *Heaven* is the only place for such a Soul. But indeed, if any Soul be so Conceited of it self, that it need no *Physician*, there is rather cause to say, That there is no Soul so likely to miss of *Heaven* at the last; and there is no Soul under more
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desperate Symptomes of a *Sickness*, that will End in *Hell*, and bring to *Hell*, at the last!

Wherefore, Let every Soul now, be found lying at the feet of the Lord Jesus Christ, with that Cry, Psal 41.4. Lord, be Merciful unto me, Heal my Soul, for I have Sinned against thee. And with that Cry, Psal. 116.4. The Sorrows of Death compass me-- O Lord, I beseech thee, Deliver my Soul.

I call to mind, the words used unto the Lord-General of Syria, labouring under a *Leprosy*, 2 King. 5. 3. I would my Lord were with the Prophet, that is in Samaria, for he would recover him of his *Leprosy*. Even so would I say; I would thy Soul were applying it self unto the Lord Jesus Christ, the Saviour that is in the Heavens; for He would Recover thy Soul of all its *Maladies*.

Yea, Let us go to the Lord Jesus Christ, for the Sick Souls, that Cannot, and Will not (their Cannot, is indeed

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a Will not!) go for themselves.
We read, Mat. 9. 3. Behold, They
brought unto Him, a man Sick, and Je-
sus seeing THEIR Faith, said unto the
Sick, Son be of Good Cheer. Thus, let
us go to the Lord Jesus Christ, for
our Sick Neighbours, and especially
for our Sick Children, and other such
Relatives, who may be, by Sin indis-
posed unto the Thing that is Good;
and plead, Lord, I have such Friends
that are yet Strangers to thy Fear, and
that follow these and those Evil Courses;
Oh, Take them into thy Healing Hands,
and Heal them, and Help them, and
Change them, and put thy Fear into
their Hearts, I pray thee, I pray thee!
Who can tell, what the Lord will do
for them, when He sees YOUR Faith
so concerned for them?

Consider, What a Physician, O
Perishing Souls, what a Glorious Phy-
sician you are invited unto.

You have a Physician, and He is an
Able

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Able Physician. It is said of Him, *He is Mighty to Save*; yea, Heb. 7. 25. *Able to Save unto the uttermost.* There are mischiefs which are *Ludibria Medicorum*, *Incurable* by those that profess the *Art of Curing*. Yea, but there are no mischiefs too hard for the *Healing Hand* of the Lord Jesus Christ. Be thy Soul never so Undone, and never so Forlorn, and never so Dead, yet mayst thou come to the Lord Jesus Christ, with such terms as those, Matth. 8. 2. *Lord, if thou wilt, thou canst help me!*

Again;

You have a *Physician*, and He is a *Gracious Physician*. All may Come unto Him, and *Welcome*: He sayes, Joh. 6. 37. *Him that Cometh unto me, I will in no wise Cast out.* Here is a *Physician*, that calls upon *All* to *Look* unto Him, and be *Healed*, yea, and that will *Heal* them for a *Look*. He *Offers* His Kindnesses to every One of us all; even to the *Poor* as well as the *Rich*; and all upon *Free-Cost*.

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How obligingly does He speak, Isa. 55. 2.
Come without Money, and without Price !
He not only sayes, *No Cure, no Pay ;*
But He sayes, *You shall be sure of a*
Cure, and then all the Pay shall be to
Love and Thank the Lord your Healer.

Once more ;

You have a *Physician*, and He is the
Only Physician. There is no other
Physician, that can do you any Good.
We are told, **Act. 4. 12.** *There is not*
Salvation in any other. All other Ad-
dresses, will but leave your souls, as
Helpless as they were before : There
is no *Help*, except in the Name of
this Lord ! As the *Dying Martyr* Cri-
ed out, so may the *Dying Sinner*, **None**
but Christ ! None but Christ ! Men
may try to lick their Souls whole,
with their own *Repentances*, and *Re-*
formations, or may Stupify their Souls,
with the *Opiates* of worldly Diver-
sions ; but, O man, if thou keep at a
Distance from the Lord Jesus Christ,
thy Fate will be that, Jer. 46. 11. *In*

vain

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vain shalt thou use many Medicines, for thou shalt not be Cured.

Well then ; Repair to the Lord Jesus Christ, with all the *Diseases* of your Souls : And spread them all before Him ; Conceal none of them, Smother none of them. He demands of you, as in Mar. 10. 51. *What wilt thou, that I shall do unto thee ?* Now, as that Blind man answered, *Lord, That I might Receive my Sight ?* So do you answer, *Lord, That my Sin may be Pardoned, Lord, That my Sin may be Conquered, Lord, That my Soul may be brought into a Right Frame, and that thy Image may be Renewed in my Soul ; and that my Healed, and Strengthened Soul, may walk in thy wayes, and serve thee in Holiness and Righteousness before thee, all my Dayes !*

But, Let it be done Seasonably ; Let it be done Immediately ; Let it be done before it be too Late. An *Israelite Stung by a Fiery-Serpent*, would
not

not put off his *Looking* unto the *Bra-*
sen-Serpent, that was *lifted up* for the
Healing of the poisoned, and say, *To*
morrow will be Time enough ! The Lord
 Jesus Christ; is *lifted up*, on His Cross,
 in His Gospel, that the Souls of men,
 Stung to Death, by the *Old Serpent*,
 may be *Healed* by their *Looking* unto
 Him. Oh, Do not say, *To morrow I'll*
do this ! For thou hast no Assurance
 of a *To morrow* ; Boast not of it !]
 But of this thou mayest be Assured,
 That thy *Diseases* will not be *To mor-*
row so likely to be *Healed*, as they are
To Day ; The longer thy *Diseases* be
 upon thee, the *harder* will they be to
 be *Healed*. Oh, Don't slight the
 merciful *Tenders* of thy *Physician*,
 lest the issue be as to them of Old,
 2 Chron. 36. 16. *The wrath of the Lord*
arose, till there was no Remedy. Be-
 hold, *Now is the Day of Salvation* !

II. Cherish in your Souls, a *Sen-*
sible Conviction of the *Sickness*, the
Sinful Sickness that is upon your Souls.

You

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You are *Sinfully sick*; Oh, become *Sensibly sick*. None, alas, None are so Sick, as they that are Sick, and know not that they are Sick: There is a *Madness* in their *Sickness*, and it is well, if with that *Madness* in their *Hearts*, they don't go down to the Dead. None so *Wretched*, as they, to whom it may be said, Rev. 3. 17. *Thou knowest not that thou art Wretched and Miserable.*

Wherefore ;

First ; *Meditate, Meditate*, upon your *Diseases*, till *Meditation* do produce *Conviction*. There was a *Convinced* man, who thus came to be so ; Psal. 119. 59. *I thought upon my wayes.*

Meditate on the *Violence* of all *Sin* ; as it not only *Wrongs* your own Souls, but as it is a *Denying*, and a *Defying* of the Infinite God, and as it procures and incurs, provokes and invokes, His infinite *Wrath*.

Meditate.

Meditate on the Number of your own Sin; and set before your selves a Catalogue of what is Forbidden and what is Required in the Commandments of God; and see how much you fall into what is Forbidden, and fall short of what is Required.

Meditate on the Circumstances that aggravate your Sin; the Light and Love, and Vows, against which you have Sinned. Muse, till the Fire Burns!

And,

Secondly; If some Conviction of Sin be now produced in you, Don't Sin it away. It is the Holy Spirit of God, of whom 'tis said, Joh. 16. 9. *He shall Convince the world of Sin.* Wherefore, Don't Grieve, don't Vex, don't Resist the Holy Spirit of God. Hearken, Listen to His motions. And having been by Him Convinced of Sin, don't fall to Sinning again, but, Oh! fall

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fall to *traying* unto Him, who *Saves*
His People from their Sins.

But,

Finally ; Don't stay away from the Lord Jesus Christ, on a pretence, that you have not *Convictions* enough to *Prepare* you for Him. You must not come unto the Lord Jesus Christ, as *Recommended* by your *Preparations*. 'Tis not under the notion of *Prepared Sinners*, but of *Perishing Sinners*, that you are to come unto Him : though it be also true, That you will not *Come*, till you are *Prepared*, by seeing that you are *Perishing*. If you are so far *Convinced* of Sin, that you dare not stay away from the Lord Jesus Christ, Then, *Come !* 'Tis said, Mat. 9. 13. I am not *Come* to call the *Righteous*, but *Sinners* unto *Repentance*. Is thy sight of thy being a *Sinner* such, that nothing but a *Saviour* can content thee?

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thee? Dost thou see, That thou art
a *Sinner*, whom nothing will relieve
but such a *Saviour*? Come to Him,
without any more ado: *Arise, the*
Saviour Calls thee! Yea, though thou
art the *Chief of Sinners*, yet thou art
Call'd unto Him.

FINIS
